

The Anti-Slavery Bugle.

SALEM, OHIO, MAY 21, 1853.

EXECUTIVE COMMITTEE meets June 5.

To a Few of Our Subscribers.

Bills were sent a few weeks since, to such subscribers as were in arrears for one year.—Many of them have promptly responded. A few have not. At the request of the Publishing Agent, we state, that unless remittances are immediately made, their papers will be discontinued. Send on funds, don't stop your papers—and especially don't compel us to stop them without pay for what you have received.

Rev. Mr. Boynton and the Cin. Convention.

On the Sunday night immediately following the late convention in Cincinnati, Mr. Garrison lectured in the city on the question of slavery. Mrs. Ernst sent to Mr. Boynton a notice of the meeting, with the request that it should be read in his audience on the Sabbath. He did read it, announcing Mrs. Ernst's name as the writer of the note, and stating that he made the announcement from considerations alone, of personal respect for her. Morning and evening of that day, he also preached on the subject of "Garrisonianism," and in the next number of his paper, he published a disparaging notice of the convention and its influence.

Under these circumstances, Mrs. Ernst sent to the Christian Press, (Mr. Boynton's paper,) the following letter for insertion. This Mr. Boynton refused to publish.

At the request of a number of the friends of the cause, in Cincinnati, it has been forwarded to us. We have pleasure in publishing it, only regretting that Mr. Boynton by excluding it from the columns of the Press, has effectually precluded his readers from learning more than one side of the question. While the Press extended us the courtesy of an exchange, it was professedly the friend of free discussion. Whether it has since changed its professions, we cannot say. But this course looks to us as though it was disposed to limit its freedom to a discussion of one side of this question. To permit freedom of assault, but not freedom of defence. How well this course comports with fairness and justice, our readers can judge.—To us it indicates a conscious weakness of position, to refuse the publication of a candid statement of facts like the one below, especially after having repeatedly assailed the convention, both in his pulpit, and in his paper.

For the Christian Press.

ANTI-SLAVERY CONVENTION.

It seems a great misfortune that in the struggle for Freedom, against Slavery, now going on in our country, professional abolitionists should unnecessarily attack and injure the influence of those whom they do not deny are among the truest friends of the Slave, because they "walk not with them"; and, but for the unexampled publicity given to my name a week ago last Sunday, and the article which followed in the "Press," upon our convention, I should not now notice it. In that article we are told, that "the convention by no means equalled the expectations formed," and "has made but slight impression on the public mind." Time alone, of course, can prove this last assertion, though I doubt not the Editor would feign believe so; but although the deep and earnest attention with which solemn and unpopular truths were heard, might to a superficial or unfriendly observer, seem not so efficient as a more boisterous demonstration, yet we know that the deepest and most permanent impressions, are not the most noisy, and we have the evidence that in spite of himself, one, at least, has been aroused to a greater interest in this convention, than he has felt in any former one, for, he has devoted three long editorials, and two sermons, to the subject. I have been told by many, that their prejudices have been removed, their consciences quickened—as they never before have been, and their hearts made purer, and stronger for the great conflict yet to come, by the mighty power and personal presence of that good man, who has roused this guilty nation, and gained a place in the hearts of many in this city, which will not readily be removed. Something after the example of our Evangelical Brethren, in getting up a revival, we have begun with the church itself, the immediate and visible result of the convention, being seen in the awakened ardor, unity of purpose, and renewed self-consecration of the abolitionists themselves, while they confidently await the gathering in of converts, as circumstances may develop them.

That the convention did not, in one respect, equal our expectations, is true. As in our former ones, the feminine element, in a competent female speaker was wanting, adding dignity and life, and making a harmonious and perfect whole. We have felt the deficiency each year, and confidently hoped, until the last two or three weeks, when too late to get another, that Miss Holley would this time be with us, (although the editor seemed unable to find her a name), but her health and other considerations, caused the disappointment. Then too, Mr. Remond, failing to fulfil our sanguine and reasonable anticipations, by scarcely speaking even as much as those upon whom we had no reason to depend, was another serious one to many, and it left much of the labor upon those, to whom our thanks are most gratefully tendered, but upon whose presence even, we had no right to count. On the other hand, the convention far surpassed our most earnest hopes, and forms a moral era in our cause, in the beautiful and christian simplicity, with which those of various views met, and harmoniously interchanged their experience, and theories, upon the great principles of Human Freedom which brought us together. Could we all so far forget our sectarian zeal, and private prejudices, as to come up and unite our

moral force against Slavery, its life would be immeasurably shortened. But we must be thankful that the experiment has been successfully tried three times; more fully this year than in the two last, but the same principle has been carried out in each. It has been known from the beginning, that there were not more than a dozen out-spoken Garrisonians in this city, perhaps not half that number; though the society which, in warning, has so perseveringly been called such, has learned neither to shrink from, nor be ashamed of the name.—Since, as by a Catholic spirit, is meant all that is true and good, and not Roman superstition, so "Garrisonianism," has come to mean all, that is, genuine, faithful, and self sacrificing in abolitionism, although many among us would conscientiously vote for good men to office, and retain their right to private judgment in religion, differing widely as to creeds, forms and duties. But few as they are, they have made themselves felt, and respected, and will continue to do so, long after those who attempt to crush them, are forgotten.

We are glad Mr. Boynton has no objection to our appointing as many conventions as we please—since, God willing, we shall in all probability appoint another at this time next Spring, and we can then better judge of the "impression" made by this one; although one would suppose, he might have learned by his own experience, that the most sacred and binding obligations, may be pressed home to the hearts and consciences of men, with startling power, yet with but little apparent success; though God will, in his own good time, give evidence that the seed was good, and cause it to bring forth fruit in due season.

We too, earnestly desire to see another Anti-Slavery Convention called in this city, for we feel just ready for another; pressing on—eager for higher attainments, and greater light, and we will faithfully attend, and promote such an one, just as much as our evangelical friends will allow us. We care not by whom the slave's chains are broken, so they but fall from his limbs, and would rejoice to see as densely crowded an audience, as gathered at our own, without the slightest sign of disrespect, or impatience, a fact which should be remembered. We felt proud, and grateful. All honor to our city for it!! Unwelcome truths were told there,—of course all were not prepared to receive them; but no interruption by look, or word, was offered, and in itself this is a sign of progress. As a committee, and a society, we feel inexpressibly encouraged and satisfied, with the results of the convention. Strengthened, and refreshed to go on in our work, with the consciousness that the blessing is with us, and we will watch with thankfulness, any evidence we may have, of the same activity among the Editor's Evangelical friends, wishing them from our very souls, a hearty "God speed."

SARAH OTIS ERNST.

SPRING GARDEN, May 24, 1853.

MISS SARAH P. REMOND, sister of C. L. Remond, was recently expelled with great rudeness, from the Boston Athenaeum, as we learn from the Liberator. After having purchased a ticket, and delivered it to the door-keeper, she was quietly proceeding to her seat, when the agent of the company forbade her taking it, and finally pushed her down the stairs, to the injury of her dress and person. For this outrage, suit was brought against the agent, and a police officer, who assisted in the expulsion.—The justice delivered an opinion sustaining the equal rights of colored citizens. The defendants were fined \$1.00 each, and the agent adjudged to pay the costs. A miserable penalty for such an outrage upon an intelligent and respectable lady. These are the days when the "chivalry" rule.

A Disappointment.

Our Adrian friends were sorely disappointed in not meeting Mr. Garrison at Adrian, as had been announced. A letter from Dr. Owen, published in the Liberator, says: "People were here yesterday to hear Mr. Garrison, from all parts of the county and state,—from White Pigeon, 100 miles distant—Cold Water, 60 miles—from Toledo, Ann Arbor, Battle Creek, Hickory Grove, and all quarters, and very deep disappointment was manifested in all faces.—The Presbyterians were intending to turn out in large numbers. We should have had such a meeting as Adrian had never witnessed, had Mr. Garrison been here."

We hope certainly, Mr. Garrison will consider this universally earnest desire to hear the truth from his lips, an "effectual call" to visit Michigan without delay. We are glad our Michigan friends don't give him up so easily. Dr. Owen adds:

"Garrison is fairly elected for Adrian. There is no getting around that. The people must have him here. I have not heard, in all our city of 5000, a dissentient voice. They think him a man. Some think he will show the cloven foot, but they want to hear him for themselves. Many begin to think he has been belied. Do you think he could be got here after the New York Anniversary? This much I do feel certain of, that could Mr. Garrison know the state of public feeling here, he would make an extra effort to visit us. It is an exceedingly healthy time now in the State; it is only two days' travel from Boston to Adrian."

In great haste, from your friend,
WOODLAND OWEN.

CASSIUS M. CLAY.—On the 9th inst., a most enthusiastic meeting was held in Boston, under the auspices of the colored people, to tender a grateful tribute to Cassius M. Clay, for his courage and devotion to the principles of Human Freedom which brought us together. Could we all so far forget our sectarian zeal, and private prejudices, as to come up and unite our

Attempt to Kidnap.

Some scoundrel in Pittsburgh undertook last week to make a speculation by virtue of that beautiful specimen of Democratic legislation, the Fugitive Slave Law of 1850. He pitched upon a colored man by the name of Jones, whom he swore positively was an escaped slave from Tennessee. He particularly in his oath persons, place and time of escape, and evidently had the thing as he thought well arranged. The Commissioner however, did not exercise quite enough alacrity and summariness in the affair to enable him to effect his object. Quite a number of persons testified positively to a knowledge of him as a citizen of Pittsburgh for some three years before the alleged time of his escape. So the knave's oath was set aside and the man discharged. The prosecutor who is called Henry B. Chiles, precipitately left the city. The citizens of Pittsburgh could not have been on the alert as they should have been, or they would have given him a chance for a term of servitude in one of the public institutions of the State.

A Pertinent Question.

The Tribune, referring to a statement of the Washington Republic, that General Scott was defeated because abolitionists saw fit to support him, says:

"We did not claim him as one of us—we never urged him as an anti-compromise candidate—but we supported him. So the Toombses, Abercombies, Faulkners, and their northern fraternizers could not. Would it be right to blast the prospects of another Baltimore platform candidate in that way? Let us stop and consider the point."

This question and suggestion is an indication of hopeful self-respect, which we rejoice to see. Certainly the southern Whigs did treat General Scott and his northern supporters with mortifying indignity, when they preferred the Democratic candidate to their own, merely because Greeley, Seward, and others insisted upon being in their company.

The super-extra purity and piety of Great Britain is not less disturbed by the infidelity of abolitionists than is the same class on this side of the Atlantic. From discussions copied into the Liberator from Glasgow papers, relative to the advent and reception of Mrs. Stowe, it would seem that this class of persons are disposed to make all possible capital out of this event, and then turn their credit and anti-slavery character thus made as much to the discredit of Mr. Garrison and the American Anti-Slavery Society as possible.

PROGRESSIVE FRIENDS.—The meeting of Friends in Eastern Pennsylvania favorable to the reforms of the day, will be held at Kennett, Chester Co., Pa., commencing on the 22nd inst. We published the call for this meeting a few weeks ago. It is in contemplation to establish a new Yearly Meeting.

KNICKERBOCKER.—This justly celebrated periodical, marked by fun, wit, and good sense, can be had with the Home Journal and the Musical World for \$5.00. The Magazine by itself for \$3.00.

LITTLE'S LIVING AGE, continues its usual interesting variety.

THE SCHOOL MATE, for May will interest all our young friends in whose way it may come.

THE USA.—This paper, which we have noticed before, has now reached its fourth number. It grows in interest and value every month. It is an invaluable auxiliary to the important cause it especially advocates.

Letter from Jonas Hartzell.

RESPECTED EDITOR: Mr. Barker says, my last letter is "long," "rambling," "unfavorable;" and asks, "Why not come to the point at once and keep to it?"

It would be a reflection upon the intelligence of your readers, to say one word by way of defence, but as this will probably close the correspondence on preliminaries, it is important that Mr. Barker should be corrected in the following statement. "In his first letter, Mr. Hartzell offered to meet me on the following proposition." "That the Jewish and Christian Scriptures," &c. If Mr. Barker has forgotten, you have not—your readers have not, that I proposed to meet Mr. Barker on condition he would defend the 6th and 7th resolutions offered in the Convention, namely, "that man has an infallible rule of life," &c. This he refused and gave his reasons, but he would discuss with me the first five; to this I consented if he would put them in a debatable form. This part of my letter he calls "mystification," "a multitude of words about other subjects." Let me give an extract from my letter. "If there is a guide to truth and duty, let him (Barker) affirm it, define it, defend it, and let the merits of the rival systems be brought into a fair comparison." In view of the position Mr. Barker took in the Convention, against the Bible as a guide to truth and duty, standing at the head of this aggressive movement, challenging investigation to this only practicable point, (guide to truth and duty), permit me to say, that Mr. Barker has evaded, what all had reason to expect from him, which is to affirm something as a rule of life, as the measure of human responsibility.

We cannot relinquish our claim upon him in this respect, for he says "God has made a revelation of his will to mankind"; we ask again, where is it? Bring out your light from under the bushel. Let it shine.

"He that has a truth and keeps it, Keeps what not to him belongs, But performs a selfish action And his fellow mortal wrongs."

Finally, as Christians are not afraid to come to the light, I shall, the Lord willing, be ready to maintain the proposition on the first Monday of July, "That the Jewish and Christian Scriptures contain a series of communications, supernaturally revealed and miraculously attested—from the latter, man may acquire a perfect rule of life."

Mr. George Pow will act as my committee. Let the committee act promptly, that early notice may be given through the columns of the Bugle.

Yours Respectfully,
JONAS HARTZELL.

Letter from Parker Pillsbury.

CONCORD, N. H., May 4th, 1853.

DEAR MARCUS: I am just now improving my first leisure time, to examine the proceedings of your "Ohio Bible Convention." For a copy of the pamphlet, I am indebted to the kindness of our friend, James W. Walker.

In the Preface, is a copy of the little note sent to the Publishing Committee, by two ministers, who took prominent part in the discussion, very prudently requesting that their speeches might not appear in the Report.—Who does not admire their forecast! What pity it is however, that they had not been as wise, before they entered the Convention at all. We might not then have known on how false a foundation the claims of the Bible rest. I do think still, that the case admits of a much more able defence than they, or any others in the Convention made, so far as the Report shows.

Permit me in this connexion, to allude to another circumstance. One of the first things to be done, always on my return home from my lecturing tours, is to read over the Bugles which come in my absence; and which my family always lay by for me, with scrupulous care. In one of them is a letter from N. N. Selby, complaining bitterly of me, for reckoning him with those who put the private opinions of abolitionists to the account of the slavery cause itself. His words are, "I deny the whole charge—it is utterly unfounded." Afterwards he speaks of a rejoinder he made to James W. Walker's reply to his first letter, and thinks that "should have put the matter forever at rest."

It was his first letter, to which I referred.—His second, I had not then seen. I am glad of his explanation; for in the first letter, addressed to "the members of the Bible Convention," he distinctly said, "I cannot go with you in your present movement. I must again disband; for I can no more fellowship your position, holding or fighting religion."

We will not have many words on the subject. But I thought the position of friend Selby was just like that of the new organizationists.—They said, "we cannot fellowship you on the Woman's Question, on Non-Resistance, on the Sabbath, and other things, therefore 'we must disband.'" And hence we had new organization in all its malignity.

Nobody, to the best of my knowledge, was ever asked, or expected to endorse any heresy whatever, on the anti-slavery platform, against his wishes, or belief. And so I thought friend Selby's letter of disbandment, was wholly uncalculated for; and I am sure, to me, it seemed in its spirit, to be very priestly, dogmatical and captious. I am glad therefore to have it more fully explained and better understood.

But perhaps I am making too much of a few small affairs. It was of the proceedings of the convention, that I intended to speak. It seems to me great pity, that a more full account could not have been published; and in a much more elegant style, as to paper, printing, proof reading, and every thing else. For a more important and valuable book, than this might have been, the world has scarcely seen in half a century. The publishing committee were limited in their resources, and so must do the best they could with their means. And for one, I accept with gratitude and joy, the offering they have made, and praise them for doing so well.

After going over the book with some care, especially the arguments of the defenders of the bible, I am led to exclaim, if these men are the fruits, if such be the heads, and such the hearts, which faith in its divine inspiration and authority, fashion and form, then indeed, it is time to unmask its pretensions. One of these Bible champions told you in the convention, he was "compelled to read the works of Thomas Paine and Robert Taylor, in his childhood." "Many a time have I been whipped to this, by an infidel father," he adds with melting pathos. I have read those two authors somewhat myself. And I could not but wish that father had lived to whip his son into good reading till this time; for I am sure those two authors never began in him the spleen or stupidity, which make up almost the sum total of his speech.

What if Mr. Barker did come from England? What if he was poorly born? What if he cannot speak good Buckeye Anglo-Saxon, as he affirms? Do you think, friend Marcus, that Eternity will be long enough for a being that could taunt him with these things, to grow up to the sublime position which Mr. Barker occupied when answering the grave charges? It seems to me, that last speech of his, is among the very best ever uttered in human language. I would rather be its author, than to have been the composer of at least half the Old Testament. It was worth infinitely more, to the well being of man, than the Pentateuch, Josh-

ua, Judges, Kings, Chronicles, and Song of Solomon. Had the convention done no more than give the world that address, it were worth being held, even had it cost as much as our massacres in Mexico. The convention paid itself a compliment, in listening to such words, until after midnight.

But my letter has grown too long for your columns. I would not have said half so much, did I not regard the bible discussion as most important anti-slavery work. As far back as 1846, I commenced it, and published several crude, but hitherto unanswered articles on the subject. I rejoice to see the work now in abler hands. Let it go on. Neither God nor truth can be dishonored by its prosecution—and as to the cause of humanity and anti-slavery, they only can aid it much, who can look at the whole firmament with naked eye, spangled as it is with truths like unnumbered stars, on every moral and religious subject.

Yours for endless Progression,

PARKER PILLSBURY.

American and Foreign Anti-Slavery Society

This Society held its annual meeting in the Broadway Tabernacle, on the evening of Wednesday the 12th inst. Arthur Tappan presided, Rev. Mr. Freeman, of Brooklyn, read selections of Scripture and offered an introductory prayer, and was followed by Mr. Lewis Tappan, who read the annual report. We are indebted to the Tribune for a report of the proceedings.

The report details the proceedings of the committee for the past year, and gives an encouraging view of the present position of the anti-slavery cause. The committee have circulated large quantities of books and pamphlets during the past year. Goodell's American Slave Code, published by them, has already passed to a second Edition, and an Edition has also been issued in London. A work is also in course of preparation exhibiting the servitude of the American Tract Society and Sunday School Societies in mutilating their publications for the benefit of slaveholders. The increase of anti-slavery newspapers, and the increase of anti-slavery matter in the religious and political papers in the country presents a hopeful condition. Only fifty fugitives slaves have been taken back under the authority of the fugitive act of 1850—while the number of escaping slaves has, since its passage, greatly increased. The free people of color are exhorted to patience and firmness in view of the recent oppressive movements in regard to them in several of the Northern States, and the American Colonization Society is charged with fostering the public sentiment which sustains this movement. The increased and increasing sympathy with the enslaved, manifested in Canada and Great Britain, is referred to as a source of encouragement. The slave trade, foreign and domestic, received some appropriate attention. As experience indicates the impracticability of making anti-slavery men of ministers and men in public life, it recommended that abolitionists give special attention to the youth, who are uncommitted to parties, either ecclesiastical or political. The Society proposes to continue its own work in its own way, without interference with other anti-slavery organizations. It will be governed by Christian principles—use Christian means in a Christian spirit. They have no controversies except with slaveholders, their abettors and apologists. They seek to move all classes and parties to anti-slavery action.

Mr. Frederick Douglass was the speaker on the occasion—his speech is an excellent one.—Subject, "The present condition and future prospects of the whole colored people of the United States."

We copy the following portion of Mr. Douglass' speech. After showing that the pro-slavery party has failed and cannot do otherwise than fail in its attempts to suppress agitation, he proceeds:—

"The second cardinal object of this party, viz: The expatriation of the free colored people from the United States, is a very desirable one to our enemies—and we read, in the vigorous efforts making to accomplish it, an acknowledgment of our manhood, and the danger to Slavery arising out of our presence. Despite the tremendous pressure brought to bear against us, the colored people are gradually increasing in wealth, in intelligence and in respectability. Here is the secret of the Colonization scheme. It is easily seen that just in proportion to the intelligence and respectability of the free colored race at the North is their power to endanger the stability of Slavery. Hence the desire to get rid of us. But, Sir, the desire is not merely to get us out of this country, but to get us at a convenient and harmless distance from Slavery. And here, Sir, I think I can speak as if by authority for the free colored people of the United States. The people of this Republic may commit the audacious and high-handed atrocity of driving us out of the limits of their borders.—They may virtually confiscate our property; they may invade our civil and personal liberty, and render our lives intolerable burdens, so that we may be induced to leave the United States; But to compel us to go to Africa is quite another thing. Thank God, the alternative is not quite so desperate, as that we must be slaves here, or go to the pestilential shores of Africa. Other and more desirable lands are open to us. We can plant ourselves at the very portals of Slavery. We can hover about the Gulf of Mexico. Nearly all the isles of the Caribbean Sea bid us welcome. While the broad and fertile valleys of British Guiana, under the sway of the emancipating Queen, invite us to their treasures, and to nationality. With the Gulf of Mexico on the South, and Canada on the North, we may still keep within hearing of the walls of our enslaved people in the United States. From the isles of the sea, and from the mountain tops of South America we can watch the meandering destiny of those we have left behind. Americans should remember that there are already on this Continent, and in the adja-

cent islands, all of 12,370,000 negroes, who only wait for the life-giving and organizing power of intelligence to mould them into one body, and into one powerful nation. The following estimate of our numbers and localities is taken from one of the able Reports of the British and Foreign Anti-Slavery Society, carefully drawn up by its former Secretary, John Scoble, Esq.:

United States	3,650,000
Brazil	4,050,000
Spanish Colonies	1,470,000
South American Republics	1,130,000
British Colonies	750,000
Haiti	850,000
French Colonies	270,000
Dutch Colonies	50,000
Danish Colonies	45,000
Mexico	70,000
Canada	35,000
Total	12,370,000

Now, Sir, it seems to me that Slavery will gain little by driving us out of this country, unless it drives us off this Continent and the adjacent islands. It seems to me that it would be after all of little advantage to Slavery to have the intelligence and energy of the free colored people all concentrated on the Gulf of Mexico! Sir, I am not for going anywhere. I am for staying precisely where I am, in the land of my birth. But, Sir, if I must go from this country—if it is impossible to stay here—I am then for doing the next best, and that will be to go wherever I can hope to be of most service to the colored people of the United States. Americans! there is a meaning in these figures I have read. God does not permit twelve millions of his creatures to live without the notice of his eye. That vast population are tending to one point on this Continent is not without significance. All things are possible with God.—Let not the colored man despair then. Let him remember that a home, a country, a nationality, are all attainable this side of Liberia. But for the present the colored people should stay just where they are, unless where they are compelled to leave. I have faith left yet in the wisdom and the justice of the country, and it may be that there are enough left of these to save the nation. But there is a third object sought by the Slavery party—namely, to render Slavery a permanent system in this Republic, and to make the relation of master and slave respected in every State in the Union. Neither part of this object can be accomplished. Slavery has no means within itself of perpetuation or permanence. It is a huge lie. It is of the devil, and will go to its place. It is against nature, against progress, against improvement, and against the Government of God. It cannot stand. It has an enemy in every bar of railroad iron, in every electric wire, in every improvement in navigation, in the growing intercourse of nations, in cheap postage, in the relaxation of tariff, in common schools, in the progress of education, the spread of knowledge, in the steam engine, and in the World's Fair, now about to assemble in New York, and in everything that will be exhibited there. About making Slavery respected in the North. Laws have been made to accomplish just that thing. The law of '50 and the law of '53. And these laws, instead of getting respect for Slavery, have begot distrust and abhorrence. Congress might pass slave laws every day in the year for all me, if each one should be followed by such publications as "Uncle Tom's Cabin" and the "Key." It is not in the power of human law to make men entirely forget that the slave is a man. The freemen of the North can never be brought to look with the same feelings upon a man, escaping from his claimant, as upon a horse running from his owner. The slave is a man and no slave, &c. Now, Sir, I had more to say on the encouraging aspect of the times, but the time fails me. I will only say, in conclusion, greater is he that is for us, than they that are against us, and though labor and peril beset the Anti-Slavery movement so sure as that a God of mercy and justice is enthroned above all created things, so sure will that cause gloriously triumph." [Great applause.]

Meetings.

Miss Antoinette Brown will preach in the Methodist Meeting House on Sunday next, at the usual hour of meeting, and will probably also speak in the afternoon.

The Anniversary of the Ohio Woman's Rights Association will be held at Ravenna, on the 25th and 26th inst. There is a good prospect of an ably conducted and interesting meeting.

Young People's Convention.

The Committee appointed at the Young People's Convention held in Marlboro' in October, 1852, for the purpose of deciding upon a time and place for holding another Convention of the same character, have decided upon Fairmount, two miles south of Mt. Union as the place, and Saturday and Sunday the 11th and 12th of June, as the time. All persons without respect to age, sex or creed, are invited to attend.

BENJAMIN SHINN, SUSAN SPIKER,
WM. MYERS, SARAH PAXTON,
THOMAS MORGAN, ASENATH MICHELS,
J. B. HARRIS, REBECCA BONSALE.

Underground Railroad.

This company seems the surest transportation company in the country. No running off of draw bridges—no smashups. It don't even kill cows—though they occasionally give horses a hard race. The Cold Water, Mich. Journal, says that 42 slaves passed through that village a few days since, Canada bound. Last week we met a most estimable man, a citizen of Canada, whom our fugitive act had expelled from among us. He stated that upwards of fifty persons who had started together, arrived safely within a few days of each other, not long since. The last Voice of the Fugitive, reports the arrival of 14 in that neighborhood.

American Anti-Slavery Society.

This Society held its Anniversary Meeting on Wednesday morning, in the Chinese Rooms, Broadway. "The Hall," says the Tribune, "was densely crowded, and harmony and good feeling pervaded the assembly, with the exception of a few overgrown boys who would pre-emptively endeavor to make themselves uncomfortable by vain attempts to hiss down the hearty applause which responded to the utterances of the speaker."

The President, Wm. Lloyd Garrison, introduced the exercise by reading selections of Scripture. Joseph Dugdale followed in prayer. Addresses were then made by the President, Edmund Quincy, Miss Lucy Stone, Wendell Phillips Esq., Rev. Henry Ward Beecher and Mr. Frederick Douglass.

We shall have more ample means of reporting the proceedings of this meeting next week. We shall only add the Tribune's Report of the speeches of Mr. Quincy and Miss Lucy Stone. Mr. Phillips' speech was on the subject of the "Patriotism" must have been at a low ebb, not to have hisd stoutly at some of his remarks.

Edmund Quincy, of Mass. said, "Mr. President—The whole course of this Society is an through the length and breadth of the land. We have suffered every species of contumely, and had every epithet that could be applied, applied to us. By turns, we have been 'enemies to Society,' and we have been 'fanaticists;' and we have been termed 'harmless' by the Ministers of the Gospel. I do not like to know, Mr. President, how your heart and ours is to be explained, if it is not a direct result of the teachings and example of Christ? Are we held up to the derision and scorn of the world, because we are?"

Do all the American people like this? Do we pursue the course which leaves us in the minority, because we prefer to be in a minority? There is in the nature of the American people an inherent desire to go with the majority. We have stood up for twenty years and done so. Have we done this because we like to be led up to the tender mercies of Captain Jones? No! We have done this because we feel in our inmost hearts that there is a higher law than that of man. Because we believe in the divine law of God, we are determined to stand up for it. We are always endeavoring to impress upon the people the idea of our superiority. We are content with denying to one-sixth of the population of our country the right which Jefferson said was inherent to every man. We are content with this, but must go further, and we must have the right to their own flesh and blood, and undertake to repudiate the laws of the land. Oh! Pious as we are—the best of us are six feet high—not content with this, we must make laws to abrogate the divine laws of God. We take upon ourselves to deny the deity of that God who made the sun which pours his glorious light upon this guilty globe, and who has spangled the firmament with a thousand stars like ours. Suppose a messenger should get up in the halls of legislation and attempt to repeal the law of gravitation, attempt to alter the principle that all things fly to a common centre! There is not a man in the country who would attempt to deny the law of Bunker Hill Monument except to reach the ground without receiving any injury.

"Why did our fathers come to this land?—why they were fools. Clay and Webster loved them to have been fools, to leave their ark and comfortable parsonages and farms, to seek a wilderness, and companionship with savages. Why could they not stay at home?—they had only to submit to the constitutional restrictions, and to obey and acknowledge the law. Surely there were many of them who would have no fear of the Star Chamber. Why did they not stay at home and do as we now do, 'obey the laws?' No! Mr. President, they could not do this; they were, as we are, men. [Applause.] After they had striven to their utmost against the wrongful injustice which was done them, and saw no hope left their homes and their country and their freedom—that golden boon, freedom—so distant and strange land. Little did those spirits think, as they landed on Plymouth Rock, from the Mayflower, that before 250 years had elapsed, such a gigantic cancer would have gnawed itself into our constitution. No! they were protestants; and we took counsel of Plymouth. The Revolution dated back before Lexington and Bunker Hill, it dates back to the Pilgrims and the Puritans. It was the right of sacred opinion, and inquiry; it was the right to judge if moral laws conflicted with divine laws on this platform, and with these principles that the Anti-Slavery movement originated. It was to rescue ourselves from the horrid slavery of Slaveholders; an Aristocracy of lords it over us to an extent unknown in other countries; an Aristocracy, including men, women and children, of 150,000; or, without women and children, 75,000, lorded it over 600,000. I don't know if I am a good Republican; but I do know if this is the Republic of Jefferson, I certainly repudiate it. I and my children are to be subject to the domination of a hateful Oligarchy of this character, then is the Revolution a failure. If we have an Aristocracy, then give me the Republic of Europe in preference to the 75,000 of America. [Applause.] If we must have an Aristocracy, I would prefer the Aristocracy of the paltry, upstart, whip-in-hand states of the South. This aristocracy has been exterminated, not by the guillotine, not by the sword, or by any physical force, but by the influence of a Gospel Church, and a determination on the part of the American people to elect members to the Legislature who will not whisper to those what they are afraid might be heard abroad, and say there what they are afraid to repeat at home. But the main means of producing this desirable end is by education.

Do you think that another generation would remain in bondage after they had been taught the use of reason. [Applause.] What are Institutions but the projection of ideas? What is Slavery but the shadow of the popular desire thereof? Do you think that if the American people could become convinced that they could no longer make anything from this Institution they would keep it? No! I venture to say, Mr. President, that the whole system would be thrown aside. When the American people have fully determined to rid themselves of it, the system will be soon extinct. When this Institution is encircled by the great truths we teach, then, like a vast funeral pyre, shall the circle grow narrower and narrower, the fire shall grow fiercer, until the hideous monster shall, like the scorpion, commit a mighty suicide, by driving its venomous sting into its own brain."—[Great Applause.]

Miss Lucy Stone, of Mass. said,—"To my mind, it does not need the Poet's utterance to apologise for woman's appearance in public in defence of the injured and oppressed, while there are so many 'Cassies' wandering over the length and breadth of our land. So long as there is injustice and oppression, so long is it woman's right to speak. In the past year there have been many great hearts and willing hands to help us; and kindly encouraging aid to cheer us on our path of duty. She would make no apology for speaking of Politics if the political parties put themselves in the way of human freedom. They framed the Baltimore platform; they met together and pledged their candidates to support the Fugitive Slave Law; and on every hill-side and from every valley did the American people start up and pour down to the support of 'the People's Candidate,' and they elected him by a large majority. While the President was pledging himself to support and enforce the Fugitive Slave Law, a young mother who was threatened to be sold South, and separated from her young child, well knowing the terrible significance of these threats, fled with her child to the North, hoping to reach her husband on the free soil of Canada in safety. She fled with the speed of a frightened deer, and her heart beat high with hope for the future; already she saw the promised land where her husband had found a refuge, and who can tell what hopes for the future animated her soul. But alas, on the track come the man hounds, shouting and cursing as they spur on their steeds after the poor woman and her child. She has rested for a few moments to give her babe a little food, and as she emerges from the shade of the trees to resume her way, they catch sight of her, and shout on shout warns her to stop—but no, liberty is the boon she so eagerly seeks, and with the speed of an arrow she strives to outstrip her ruthless pursuers. They near her at each leap of their horses, and one of them draws a pistol, and with no more compunction than if it had been a deer—and it was dear to her—as she clasped the hands of the little one over her shoulders, with his little cheeks pressed to hers and his warm breath kissing her cheeks, the human devil took deliberate aim, and fired; the ball passed through the infant's brain and grazed the mother's face. The poor mother had no time to smooth the little limbs of the loved one, and to wrap a winding sheet around it, as would either of you mothers who are now here. Oh! no; but with bursting heart and dry eye the poor creature dropped the body of her child, and awaited the oncoming of the man-hunters. The mainspring of her life was gone! No longer had she sought to care for. No tear dimmed her eye or moistened her cheek, but where the little babe's breath had just fanned, now trickled its brains and blood. They took her back, and in a few days afterwards, the river had closed over her body."

"This is the Fugitive Slave Law! Oh! think you, fathers and mothers, that the Government and country to which you belong sanctions such acts, upholds such laws? and that the City of New-York—your own City—gave a large majority to him who is pledged to support this law, as necessary to support this Union. Again: A man, his wife and child, had escaped from the thralldom of the slaveholder, and reached the other side of the Ohio River. From the excitement of freedom the poor fellow trembled greatly. The man who brought him over said: 'Don't tremble so—you are free now—don't be afraid! Why do you tremble so?' He was afraid to say why, but the other knew, and told him to keep quiet till the night, and he would put him on the right track to Canada; and, pointing to a boat turned bottom up, told him to hide under it, and he would return to his assistance at night. Toward evening, he returned, and told the man to come out, that he was ready. The man, believing that he would use him honestly, came out, when the traitorous wretch pointed to the poor fugitives, and said, 'Take them along, you are all right.' He had got the slave hunter, and obtained his bribe for the surrender of his victims. After a severe struggle, and a number of shots had been fired into the poor fellow, he had to give up the struggle for sweet liberty! The poor fugitives were returned to hopeless Slavery, and they were there still. These are the principles, which the people's favorite, General Pierce, is sworn to support. Whig and Democratic parties, while these atrocities were being daily perpetrated, secured the country through, and traveled over the length and breadth of our land, asking that all people (the women excepted) should vote for the 'Union Saver,' who were in favor of the enforcement of these laws. And while the Politicians were so active, the Ministers of the Gospel were not behind in 'the good work.' Ministers from Barnstable to Berkshire united in their approbation of the man who, by his corps of man-catchers and their satellites, was to prevent the poor slave at the South from reaching the land of freedom; and by enforcement of the laws to drive the poor creatures from the doors of Northern sympathizers; to compel them, as it were, to thrust back to death the drowning wretch who lifts his hands in supplication to us for assistance; and makes

it a crime for us to smile upon him. The Ministers of the Gospel of Massachusetts met to celebrate the Anniversary of the Massachusetts Ministry which was held in Lowell, and among the invited and courted guests was a Southern minister and a slave holder, a man who had been daily within the sound of slave-whips, and had walked among the horrors of the auction room, and been daily more or less concerned in perpetuating the horrid system. This man was much courted, and each minister seemed to vie with the others in paying him the greatest adulation. They partook of the sacrament together in the name of Him who came into the world to break every yoke and let the bond go free. I looked at the religious papers to see if the columns were not filled with censure at this great blasphemy; but no, there was a very pleasant notice of the fact that, the distinguished clergyman, Mr. —, was present, and seemed much pleased with the attention and kindness which he received.

"Now how they can reconcile this with their professions I cannot tell; but as old Sally Holley said to me, I will say to you. 'They may call us infidel if they will, but do not let them call themselves Christians.' Lamartine said of Wilberforce, that—'He went up to Heaven with a million broken fetters to reconcile himself to God.' [Great applause.] During the delivery of Miss Stone's speech, the audience were very much affected, and many of them manifested their emotion by floods of tears."

ANNUAL MEETING OF THE Ohio Woman's Rights Association

The First Annual Meeting of the Ohio Woman's Rights Association will be held at RAVENNA, Portage Co., Ohio, commencing on Wednesday, the 25th of May next, at 10 o'clock A. M., and continuing two days.

The object of this Association is the removal of the many unjust and oppressive legal and social regulations, from which Woman suffers; and which tend, not merely to prevent her fulfilling her own high destiny—but meeting her responsibilities and performing her duties—but retard also, the progress and development of the race.

The intelligence of the world is becoming awakened to the evils of many of these legal, social, and vocational distinctions; and manhood, as well as womanhood, is demanding something better adapted to the advancement and welfare of both.

The friends of Humanity and Progress are earnestly and cordially invited to attend the meeting, and there discuss the subject of Woman's true position in society—her rights, duties, and responsibilities.

SALLIE B. GOVE, Secretary.

March, 28th, 1853.

Dr. Sheets lectured at the Town Hall on Wednesday evening on electricity and magnetism—more particularly on electro magnetism as a motive power. He has a fine apparatus for exhibiting its application in a small way. Whether as such it is capable of practical application to any useful extent, is as yet we believe quite doubtful.

At the recent temperance demonstration in New York, the women were excluded from participating in the public proceedings. In consequence they called a meeting of their own at the Tabernacle which was most numerously attended, and conducted with great ability and enthusiasm. Miss Stone, Miss Clark, and other ladies spoke most effectively, asserting their right to a place in the work of reform.

Jesse HUTCHINSON is dead. He expired at the water-cure establishment in Cincinnati, during the present week. His disease was one of the brain. He was as a brother to all, and thousands will be his mourners.

GIDDINGS, LEWIS, and CHASE are lecturing together. A strong team. By last accounts they were at Wilmington, from whence Mr. Claflin reports in the True Democrat, that they produced a flutter among the Hunkers, political and ecclesiastical. Of course they will, if they preach faithfully an anti-slavery gospel.

California.

The Tribune condenses the report of the Governor and Secretary of the State of California. The population of the State, 308,000. Estimated value of capital employed, including the land in actual cultivation, is put down at \$108,522,568. In many of her agricultural products, she is reported as in advance of many of the older states. From the article, we extract the following paragraphs:

"This trait of individualism in California is the grandest product of her community. It is worth more than the gold mines. In Europe everything is amassed. The religion is centralized, whether at Rome, or at Oxford; the hardest muscle is absorbed and wasted in armies; business is overlaid with clumsy mediæval restrictions, that render it comparatively lifeless, England excepted; the passport system is in full force, along with the electric telegraph, even, and the social and industrial limbs are bound down with custom. But what a contrast is California to this!

"The romance of Arabian fabulists has been equaled in the career of California—a nation being the hero, and not some lucky prince. The people but yesterday setting up their pioneer business, are already starting an expedition to Japan. The hoary automata of the past—the Chinese—to the number of twenty-five thousand, are in California, learning the industrial and political ways and means of the onward people. We shall soon hear of their influence at home."

A Lecture on Garrisonian Politics, before the Western Philosophical Institute, delivered in Cincinnati, Sunday, April 24th, 1853, by L. A. Hine. Published by request, and at the expense of the audience. Printed by Longley & Brother, Cincinnati.

For a copy of this discourse the author has our thanks. It was delivered on the Sunday following the late Convention. It gives the author's impressions of Mr. Garrison—of his character and manner. It states the positions of Mr. Garrison with fairness, meets his arguments with candor, and gives with clearness his own reasons for dissent, and for adopting another course of action. The following is Mr. Hine's summary of his views on these points:

That the Garrisonian doctrine that our Constitution is pro-slavery is false, and that it is not half so difficult to prove it anti-slavery as to make it appear pro-slavery, and wisdom dictates the most favorable construction possible.

That the words slave, slaveholder, slavery, master, fugitive from slavery, or property in man, are not found in the Constitution, and it is doing violence to any document or book to charge it with what is not expressed.

That the old Common Law rule of interpretation where life or liberty is concerned, is to construe the terms liberally in favor of life and freedom, taking neither where there is not the most explicit law for that purpose; and when we apply this rule to the Constitution we cannot extort from it the least support of slavery.

That another rule of construction prescribed and adopted by the South is that of strict construction—raising no original power where it is not expressly delegated, and in applying this rule we find the South utterly estopped by their own confession, and they cannot consistently claim any favor at our hands.

That as far as the compromises of the Constitution are concerned, especially the fugitive slave clause, they were thrown in as a deal of the dice, one party believing nothing could be made out of it, and the other willing to run the risk in playing the same—hence if we can bring more skillful anti-slavery players to the board, we can make the Constitution totally anti-slavery without doing any violence to it.

That, with this view, we do not swear to support slavery when we take the Constitutional oath.

That a dissolution of the Union will not necessarily dissolve slavery, nor commerce, and we cannot wash our hands of all connection with it till we fly to the caves, or emigrate to Japan where there is no commerce with America.

That it is absurd to stand out against the government because it is imperfect—because there can be no such thing as a righteous civil government—when the people are prepared for such a government, then there will be an end of all civil government, and man will be a law unto himself.

That it is absurd to denounce all union with one class of offenders while society is full of other offenders equally destructive of human good—that on the same ground I might say, No union with Land Monopolists—the vegetarians dissolve all connection with beef-eaters—and the women apply for divorce at once.

That we should obey the law of nature and remain in society with the ignorant, the weak and vicious, because they cannot be improved without the aid of the intelligent, the strong and the virtuous—and it is the greatest of wrongs to dissolve all connection with them.

That we should use the government for the correction of abuses, and remain in it to work for its improvement—for government, like the human mind, is progressive, and all forcible government will eventually be swallowed up in natural order—to come out is to impede this progress and leave the enemies of improvement to rule and ruin at their pleasure.

We give Mr. Hine's closing tribute to the men whose opinions he has been combating and whose course he would in some directions change. It is an exhibition of liberality and magnanimity too seldom met with in any class of opponents.

The good time must come in the natural way; slow, gradual, but certain is the grand movement onward and upward. The new morning is announced by the coming of no heretofore undiscovered morning star. The appearance of the perfected or "harmonic man," is not heralded by the flourish of trumpets. The resurrection of humanity is not announced by any Gabriel from the skies. The coming of the Son of Man has not been, nor ever will be; for he has advanced on his journey with the ages, is still marching with majestic gait the path of eternal order, and will continue coming in his serene glory while God with all his angels in heaven and all his virtuous children on earth unite in chanting the anthem of Human Progress.

To prepare the way of his coming and to open the gate of deliverance, we are all working—working—working. There is no necessity for jostling each other, no matter how ignorant, false or wicked we may be. And among the best friends of all the reformers, I have no hesitation in placing the Garrisonians in the front rank. I have seen much of them during the past year and a half, and to their credit be it said, that they welcome all workers in reform to their cordiality, their kindness, and their hospitality. Yet I must think that they would act more efficiently by getting hold of the natural order of improvement and laboring in perfect harmony with all the forces of the moral universe. Still, if they persist in the rectitude of their course, the poor, the oppressed, the ignorant and the slave will be under greater obligations to them than to any other class of philanthropists. They are more universal in their views, more gentle and loving in their temper, and more ready to receive the truth from all sources. With them there is no bigotry nor superstition, and hence they realize more fully than any other class the beauty and glory of moral liberty. They never proscribe for opinion's sake, and hence I can oppose certain notions they hold without in the least incurring their unfriendliness. They thus set the example of genuine sociality, and wherever they are found, though heterodox in theology, they are lights upon the hills illuminating the wide wastes around and lighting the pathway of the ignorant and the vicious. Work on, then, ye free-hearted Garrisonians. We can meet in most points and help each other on. Work on, I say to

all classes, all sects, and all parties. Work is our destiny. Work is worship acceptable to God, and beside this there is no other religion. By it we unroll the unfolded volume of human destiny and bear ourselves from the inferior to the superior. Upward is the tendency of all things, and those of the true philosophy can never be disheartened. No matter what changes may come, what clouds may overspread the skies, they know that the evolution of the superior is the constant movement and as certain as the foundations of the universe.

GOOD PRICES.—Capers and Hayward sold yesterday, at their sales-room, Adger's wharf, a Blacksmith for \$1,455; a Bricklayer for \$1,130; and a single female slave for \$790.—*Charleston Mercury.*

Bad prices, we should say. When to obtain the "raw material" for labor, such investments of capital are necessary, the prices are bad. Plenty of white female servants can be had here—not owned, however—without any \$750 at all. No country can flourish under such prices, not for labor, but for the opportunity or privilege to use what can be got for the men and women that can develop it.—*New York Express.*

What means this renewal of "agitation?" And by the *New York Express*, a journal that the Castle Garden Safety Committee paid for "setting up" with the Union!

Such a paragraph, six months ago, in the *Evening Journal*, would have been seized upon by the *Express* as conclusive evidence of a design to dissolve the Union.

What—we repeat the question—does all this mean? Have the Cotton folks stopped payment? Or is the *Express* on another political tack?—*Albany Evening Journal.*

A Call—Young People's Convention.

The Committee chosen to make arrangements for the proposed Young People's Convention, have fixed upon the 10th and 11th of June as the time for holding it, and Connecticutville as the place. The object of the Convention has already been discussed at some length. It will be sufficient to say here that the promotion of the intellectual progress of society is the end in view. None will doubt that there are great evils to be removed. Ignorance, degradation, crime, are all around us; and the evils of society are not phenomena without causes. They are aware that such a convention cannot do all; but they do not doubt that it will do something. If ignorance and degradation are made to appear more dreadful, if narrow selfishness and wrong-doing are made to appear more hideous, a great good will have been done. If philanthropists are encouraged, if any others are led to take an interest in their own progress and enlightenment, and in the elevation of society, and if a few even of the young are led to the determination to labor with their strength for truth and right, whatever may be the consequence, a glorious achievement will have been made. And they believe those things must be done.

All who feel an interest in the movement, ministers or laymen, of whatsoever sect or party, or doctrine they may be, are invited to be present at the Convention and take part; and especially is the invitation extended to the young men and women of the country.

It may be added that speakers from a distance will be present to address the Convention on the topics which may come up for consideration.

By Order of the Committee of Arrangements.

Ohio and Pennsylvania Rail Road.

TRAINS GOING WEST.

Leave	Mail Train.	Express Train.
Pittsburgh,	8.30 A. M.	5.00 A. M.
New Brighton,	9.35 "	5.50 "
Enon,	10.20 "	
Columbiana,	11.00 "	
Salem,	11.35 "	7.00 "
Alliance,	12.10 P. M.	8.30 "
Massillon,	1.55 "	9.30 "
Manfield,	5.15 "	12.25 P. M.
Crestline,	6.00 "	1.00 "

TRAINS GOING EAST.

Leave	Mail Train.	Express Train.
Crestline,	7.00 A. M.	1.30 P. M.
Manfield,	7.45 "	2.05 "
Massillon,	11.00 "	4.55 "
Alliance,	1.00 P. M.	6.20 "
Salem,	1.45 "	6.55 "
Columbiana,	2.10 "	
New Brighton,	3.45 "	8.40 "
Pittsburgh,	5.00 "	9.30 "

An Extra train also leaves Pittsburgh at 11 A. M., arrives at Alliance at 2.45. Leaves Alliance 10.30 P. M., arrives at Pittsburgh at 2 A. M.

These trains connect with those running to Cleveland, with the Cleveland & Columbus train at Crestline and with those running to Belmont.

MARRIED, On the 13th of May, 1853, at the Franklin House, in Canton, Wm. T. Mendenhall to Asenath Michener, both of Marlboro'.

Obituary.

DIED, On the 13th of 5th month, at the residence of his father, of Pulmonary Consumption, Thomas W., son of Hiram and Sarah Rigg, in the 17th year of his age.

He has left his material behind and has fled To the home of the Spirit away. And his physical rests in its low, quiet bed, With no fear of a Terrible Day!

Notice to Teachers.

The Annual Meeting of the Columbiana County Teacher's Association, will be held in New Lisbon, on Saturday, the Fourth day of June next. The time and place of holding the Fall session of the Teacher's Institute, will be then determined. Other business of importance will also come before the Association. A general attendance is requested.

ALPHONSO HART, Sec'y of Association.

Receipts for The Bugle for the week ending May 18th.

Archibald Stewart, Fremont,	1.00-428
Lot Holmes, Columbiana,	1.50-438
Levi Wiley,	1.50-444
Stacy Nichols,	1.50-438
Stacy Nichols,	2nd copy, 1.50-438
S. D. Cope,	3.25-338
Mrs. Church, Salem,	1.50-438
Eliza Kuhn, Polk,	1.60-403
Thomas Donaldson, N. Richmond,	4.0-418
John Pontius, Petersburg,	1.00

SECOND ARRIVAL

SPRING AND SUMMER GOODS.

THE subscribers are now receiving a large addition to their stock of Spring and Summer Goods, among which will be found Dress Silks, Dress and Veil Berages, Berage Delaines, Charles Clothes, all Wool De Laines, De Bages, Velvet De Laines, &c., &c.

Also, a large lot of MAGNIFICENT PLAIN AND FANCY SHAWLS, which will be sold as cheap as at any other house in Ohio. A great variety of Men's and Boy's Summer Wear, embracing plain and fancy Cashmeres, Cassimeres, Linen and Cotton Goods; Hats, Caps, Shoes, &c.

Also, an assortment of Free Labor Goods. Don't forget that we keep Groceries, Wholesale and Retail, as low as anywhere else.

TOMLINSON, STRATTON & Co.

American Block, Salem, O.

May 19, 1853.

BOOKS AND STATIONERY.

LARUE & BARNARD,

SUCCESSORS OF Z. BAKER,

Cutler's Block, nearly opposite the Bank, AKRON, OHIO.

WHOLESALE AND RETAIL Dealers in BOOKS AND STATIONERY; where can be found a full assortment of Books, upon the various reforms of the day.

May 12th, 1853.

WATER CURE.

AT COLDWATER, MICHIGAN.

Beautifully and healthfully situated, half a mile west of the village, on the Mich. S. R. R. The proprietors having taken the above establishment for a term of years, are determined to spare no expense in making it desirable for the Sick and Afflicted. The success that has always attended our efforts in the practice of Hydropathy, enables us to say with confidence to suffering humanity, make one more effort.

Address, Dr. JOHN B. GULLY,

Coldwater, Mich.,

JOHN B. GULLY, M. D.,

& N. T. WATERMAN,

PROPRIETORS.

NEW YANKEE NOTION HOUSE.

BROOKE & WHITNEY,

No 41 Bank street, over Goodale, Musgrave & Co., CLEVELAND, OHIO.

ARE now opening a large and complete assortment of all kinds of YANKEE NOTIONS and FANCY GOODS, embracing a great variety of styles of Pocket Cutters, Gold and Silver Watches, Gold Pens, Jewelry, Stationery, Combs, Thread, Silk and Twist, Buttons, Suspenders, Needles and Pins, Pocket Books, Port Monies, &c., which are offered to the trade at a small advance from manufacturers' prices.

Also, a large assortment of Tailors' Trimmings and Furnishing Goods, such as Canvases, Paddings, Silica, Silk and Worsted Serges, Silk and Marseilles Vestings, Handkerchiefs, Cravats, Neck Ties, &c.

HOSIERY AND GLOVES.

We think in this department of our business we can present great inducements to buyers, as our stock is bought directly from importers, and will be sold at New York Jobbing prices.

WHITE GOODS, LINENS AND RIBBONS.

We invite the attention of all close buyers to this branch of our business, with the confident assurance that our prices will defy all competition, our stock being large, and consisting of Jacobets, Plaid, Cambric, Book and Swiss Muslin, Dotted Swiss Tambour Book Mull, Mull and Nainsook Muslin, Tulle and Sain Ribbons, &c.

GERMAN SILVER AND PLATED WARE.

From the celebrated manufactures of F. Curtiss & Co., Hall, Eiton & Co., and will be sold at manufacturers' prices.

CARPET BAGS.

A good assortment at low figures.

Shoe Thread.

We would call attention of harness and shoe makers to this article, as it is of superior quality, and we can sell it in large quantities, we can sell it as cheap as the cheapest.

We cannot enumerate all the articles in our stock, nor the bargains we have in reserve for our customers. We expect of course they will all favor us with a call, when we will convince by an examination of our prices, that we will in all cases sell as low as any of the Eastern Jobbing houses, and warrant our goods to correspond with samples.

BROOKE & WHITNEY.

41 Bank street, over Goodale, Musgrave & Co.

Also—Agents for the sale of American Knife Co.'s knives, and J. R. Bands' whips. May 5

FANCY AND BONNET STORE.

MRS. S. H. GALBREATH & MISS A. M. HOUGH, have opened a FANCY GOODS and BONNET STORE, in Salem, on Main St., South side, opposite Thomas & Greiners. They have just received a choice assortment of Ribbons, Artificial Flowers, and Trimmings of all varieties, for Dresses, Bonnets, &c. They are prepared to execute with promptness, all orders in MILLINERY and MANTUA MAKING, in the most approved style and in the latest fashion.

Instruction given in Millinery and Mantua-making, on reasonable terms.

Salem, April 30, 1853.

JOHN C. WHINERY,

(Continued from First Page.)

in which Mr. Mann sat, power to call out the militia 'to suppress insurrections'; and which promises to 'protect each State against domestic violence, on application of its Legislature or Executive.' A Union which knows that in one half its States, three millions of blacks are held as slaves, promises to put down insurrections. A Union which knows that in those States the Legislatures and Executives are *white slaveholders*, promises to protect them against domestic violence, when such Legislatures and Executives request it!

March 4, 1849, Mr. Mann's vote, with others, while the sun of a Sabbath morning shone full into the windows of the Capitol, saved this Government from destruction, and enabled it to continue; and of an act which enabled it to continue, he says (p. 243), 'a better work never was done on that holy day.' To take part in such departments of the Government involves no violation of the Higher Law! Mr. Mann voted to pay Peleg Sprague for trying the alleged rescuers of Shadrach, and Charles Devens for returning Sims to Georgia. He knew, when he accepted his seat in Congress, that such bills would come before him, and that he would be legally bound to pay them. But this is a department of Government which involves no violation of the Higher Law! And while filling these and similar offices, Mr. Mann uses his leisure hours in holding up to public scorn and contempt, the men who serve the same government and uphold the same laws as he does!

All this, Horace Mann being judge, is Free Soil Anti-Slavery! Tell it not in Georgia; publish it not in the streets of Charleston!

Mr. Mann next mounts a very gallant steed, and makes an amusing excursion, talking all the while of my attempt to secure the ballot for women. I shall not follow him, having said, in my last letter, all I wish to say on that point. No red herring of a woman's claim to vote will draw me off from the great question at issue between us, viz.: How a Free Soiler, Mr. Mann, for instance, justifies himself in swearing to support, and in supporting, a Constitution which he professes to think a pro-slavery instrument?

As Mr. Mann, however, seems really confused about this matter, I beg him to observe that, in the extract he makes from my letter of March 21st, *'vote' means one who actually votes; and that I have never asked Government to make women voters in this sense,*—which, indeed, no Government could do,—but only to give them the right to vote if they chose. This distinction, between one who votes and one who is entitled to vote but does not do so, destroys his syllogisms and clears away much of the confusion into which he seems to have fallen: especially that a non-voter is perjured, &c., &c.—an idea I never entertained, any more than that my friend Gerrit Smith was so; though some such suspicion seems to have occasionally troubled Mr. Mann.

Mr. Mann thinks my analogies of Webster and Dewey denigrating slavery, colored men getting enrolled in the army, and each man's choosing his own creed, are no true analogies; because all these are *rights to do right things*: while I regard woman's voting under this government a wrong thing. Indeed! I cannot agree with him. I cannot think that Dewey's legal right to defend the Fugitive Slave Law, and the duty of sending one's mother into slavery, is a right to do a right thing! So of the colored man's right to shoulder his musket in defence of this 'covenant with death and agreement with hell,' and of a man's right to be a pro-slavery Presbyterian or Catholic, Infidel or Mormon, or even a member of Congress, if he will. All these seem to me, emphatically, legal rights to do what I think very wrong things. I place by their side the right to drink rum, (not to sell it) and to worship idols. If this State should forbid a man, by statute, to drink rum or to worship idols, I should oppose it, and petition in favor of his legal right to do these very wrong things.

If the community are, in all cases, justified in refusing a man the legal right to do what they think wrong, then the men who shot Lovett were excellent citizens, since they thought it was very wrong for him to publish an anti-slavery paper in Alton. But if the rule be, as it certainly is, that we are never justified in refusing a man his rights, merely because we know he will use them in a way we think wrong, then I am consistent in urging this Government, as I would any other sinner, to do its duty, by giving woman her right to vote, however wrong I may think voting under this Government to be.

Indeed, it is the old question, that has been fought over and over so many times, in so many centuries. The Popes said,—some Popes, too, that did not dwell at Rome,—if you give the people the Bible, and allow them to choose their creeds, you 'dig a pitfall of temptation' for them; they will fall into damnable errors, and many a soul be lost; you tempt them to their destruction.

Very likely, replied Luther and Roger Williams. But God gave them these rights, and it, in the exercise of them, they are tempted and fall, to Him let them answer, not to us.

The old despot, from Charlemagne to Charles Stuart, said, if you allow the people to govern themselves, you bring in all manner of abuses.

No doubt of it, said Algernon Sidney. I have read of Athens, of Sparta, and his benediction, and of Aristotle, with his unhappy title of the Just; but, nevertheless, God gave men these self-evident rights. On him, not on me, rests the responsibility of their use or non-use.

So of Mr. Mann's fear lest I dig a 'pitfall of temptation' for the women of Massachusetts, and lest they use the rights I claim for them in doing what I think very wrong. I grant that this is very likely to happen. Nevertheless, still I stand with Roger Williams and Algernon Sidney, and cry out—

Give every one his rights. I am not my brother's keeper. God does not ask me to help Him govern His world by excluding a fellow-being from his rights, for fear he should misuse them. My only surprise is to see Horace Mann over there, on the other side of the way, with Ignatius Loyola, Pope Gregory and Charles Stuart. I know he will be swift to change his place the moment the mist clears off, and he recognizes his comrades.

Mr. Mann now becomes respectful towards non-voters, and states that he has 'long wished' for their 'co-operation at the polls.' Indeed! In the former part of this letter, he

seemed to doubt whether there were any worth mentioning, and two years ago, at Lancaster, he assured his Free Soil friends that 'he counted on a man's fingers and toes.' But Mr. Mann has seen more of the disunionists within the last few weeks. I am glad we improve on repentance. But how can our co-operation at the polls be of any value, seeing that in Massachusetts, our strongest State, we only match 'a man's fingers and toes'!

Mr. Mann finishes by a wish that this discussion should be confined to constitutional points. More than half, nearer two thirds, of each of my letters have been on those points. In regard to the rest, I must tell him that, standing as I do before this community, I cannot allow any man, worthy of an answer to deny the truth of my statements about the anti-slavery cause and our public men. My reputation for caution in making charges, and ability to prove those I make, is one of the best weapons I have to wield in the slave's behalf. No man will wrest it from me without a struggle. But for this, I should long since have ceased this correspondence. In any other circumstances, self-respect would have prevented my replying to his second letter, which was, as all its successors have been, in temper and tone entirely unworthy the notice of a gentleman.

Further: I have repeatedly asked Mr. Mann his opinion of the Fugitive Slave Clause. He has never given me an answer. He says, very truly, 'there are various and even hostile interpretations of the Constitution' on this point. Full knowledge of his views upon it is a necessary preliminary to any profitable discussion between us. If I wish to discuss the Constitution with men who consider it an Anti-Slavery Instrument, I can readily find men enough, and able men too, to engage with me. If I wish to consider our constitutional duties with men who take the Constitution in its usual sense, there are many in that class who will debate with me. But what profit or satisfaction can I have in discussing these questions with a mind, the mongrel product of both these theories; which takes refuge from my arguments, now in one theory and now in another, refusing me all the while, any clear knowledge of its real opinion? If I debate, it shall be with a man, one who holds his opinions with his whole heart and soul and mind and strength, and has none to conceal. Life with me is too busy and earnest to waste its hours with a fencer, whose only aim is to chop logic.

Truly yours,
WENDELL PHILLIPS.

For the Bugle.

Life's Changes.

In life's fair morn, when all is bright,
We know no griefs, we feel no fears,
Our hearts are glad, our spirits light,
There's e'en a pleasure in our tears.
Now wide expand the buds of hope
And pleasures come with coming years,
But soon, alas! sad changes ope,
The unwanted sources of our tears.
Dear friends, that clustered in our path
Whose gladness smile the spirit cheers,
Like flowers they faded from the earth,
Oh then, how bitter were our tears.
Hushed their gay laugh, their voice, their step
That once was music in our ears,
How silently in death they sleep,
Oh now, what anguish in our tears.
Now veiled the world that once was bright,
No ray the fainting spirit cheers,
'Tis darkness now, where once 'twas light,
There is a grief too deep for tears.

ANN.

BRECKSVILLE, May 5th.

Women's Rights in Paraguay.

In a series of "Sketches of Paraguay," written by Geo. S. Raymond, we find the following attractive description of female habits: "Every body smokes in Paraguay, and nearly every female above thirteen years of age chews. I am wrong. They do not chew, but tobacco in their mouths, keep it there constantly, except when eating, and instead of chewing, roll it about with the tongue, and suck it. Only imagine yourself about to salute the rich, red lips of a magnificent little Hebe arrayed in satin and flashing with diamonds; she puts you back with one delicate hand, while with the fair, taper fingers of the other she draws forth from her mouth a brownish-black roll of tobacco, quite two inches long, looking like a monstrous grub, and depositing the savory lozenge on the rim of your sombrero, puts up her face, and is ready for your salute. I have sometimes seen an over-delicately foreigner turn away with a shudder of loathing under such circumstances, and get the epithet of *el salvaje* (the savage) applied to him by the offended beauty for his sensitive squeamishness. However, one soon gets used to these things in Paraguay, where you are per force of custom, obliged to kiss every lady you are introduced to; and one half you meet are really tempting enough to render you reckless of consequences, and you would sip the dew of the proffered lip in the face of a tobacco battery, even were it the double distilled 'honey dew' of Old Virginia."

Slavery and the Women.

The *Brexford Inquirer*, (Whig) responds to our appeal, two weeks ago, to the women of Vermont in behalf of the anti-slavery cause thus:

"Perhaps it is our duty to keep some look-out for the women, and we shall not let the Telegraph lead them astray without some effort for their rescue. It would be fine times, indeed, if the ladies were all to turn abolitionists—only another word for *disunionists*."

It will be fine times, we assure you, friend Ormsbee, when the women of the Green Mountain state rise in their sacred might against an institution that brutalizes probably some fifteen hundred thousand of their sex, thousands of whom are as white and lady-like as the most attractive among themselves: an institution which condemns such females to a life of prostitution,

and openly buys and sells them as such in the public markets, often under such circumstances of indecency and personal indignity as they cannot contemplate an instant without a blush of sympathy and shame! Vermont women will need two such *chaperons* as our worthy friend of the *Inquirer*, to keep any such "look out" after them as will restrain their sympathies for sorrow like this, even though the whole fallacy of "disunion" be rehearsed to them daily. Better reserve that nonsense for dough-faces among men;—there is none of it among intelligent women.—*Springfield Telegraph*.

MANIFESTO OF ROBERT OWEN.

TO ALL GOVERNMENTS AND PEOPLES.

The well-known philanthropist, Mr. Owen, has sent us the following address, which we insert, as it relates to a matter of some curiosity at this time: [N. Y. *Ex. Post*.]

A great moral revolution is about to be effected for the human race, and by an apparent miracle. Strange and incredible as it will at first appear, communications, most important and gratifying, have been made to great numbers in America and to many in this country, through manifestations, by invisible but audible powers; purporting to be from departed spirits, and to be especially, from President Jefferson, Benjamin Franklin, His Royal Highness the late Duke of Kent, Grace Fletcher—my first and most enlightened disciple—and many members of my own family, Welsh and Scotch.

No one who knows me will attribute superstition to me, or want of moral courage to investigate truth, and to follow it wherever it may lead.

I have honestly and fearlessly applied my best faculties to examine the religions, laws, governments, institutions and classifications of all nations and peoples, and I have found them all to be based on a fundamental principle of error, which pervades the whole, and which, in consequence, produces, in each of these divisions of society, evil instead of good.

I have applied all my powers of mind as honestly and fearlessly to investigate these new manifestations, said to be made by departed spirits, from another advanced state of our existence.

Until the commencement of this investigation, a few weeks since, I believed that all things are eternal, but that there is a constant change in combinations and their results, and that there was no personal or conscious existence after death.

By investigating the history of these manifestations in America, and subsequently, as will be narrated, through the proceedings of an American medium, by whose peculiar organization manifestations are obtained, I have been compelled, contrary to my previous strong convictions, to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state. And that, from the natural progress of creation, these departed spirits have attained the power to communicate their feelings and knowledge to us living upon the earth, by various means.

From the communications which have been made to me, through the aid of this American medium, from Jefferson, Franklin, Grace Fletcher, and the father of our present Sovereign, I am informed that these new manifestations, or revelations, from the spiritual, or, more truly, the refined material world, are made for the purpose of changing the present false, dimitted, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.

Were it not for these new and most extraordinary manifestations, there would arise a conflict between the evil spirits of democracy and aristocracy, which would deluge the world with blood, and would create universal violence and slaughter among all nations. But these manifestations appear to be made at this period, to prepare the world for universal peace, and to infuse into all the spirit of charity, forbearance and love.

These new and extraordinary manifestations have not changed my confidence in the truth of the principles which I have so long advocated, nor my assurance of the benefits to be derived from their universal application to practice. On the contrary, the certainty of the immense permanent advantages to be insured by the adoption of this system by the human race, has been confirmed to me by the spirits of Jefferson, Benjamin Franklin, the Duke of Kent, and Grace Fletcher.

Those who are wise, and who are not opposed to the universal happiness of mankind, will mark, learn, and inwardly digest these things. ROBERT OWEN.

LONDON, March 30, 1853.

The medium referred to is Mrs. Hayden, residing at No. 23, Queen Anne street, Coventry Square. All who have had opportunities of becoming well acquainted with Mrs. Hayden will testify to her simplicity of mind, to the kindness and benevolence of her disposition, and to the truthfulness of her professional statements, as well as to her extreme sensitiveness when her veracity is doubted.

"THE SERPENT-WORSHIPPERS.—A missionary once found a heathen mother in tears. She wrung her hands as she left her hot kisses upon the bloodless lips of a beautiful child, calm in the slumbers of death. The little treasure had been bitten by a serpent. The woman was one of the serpent-worshippers, and the reptile, which had robbed her of her first and only child, lay coiled at the hearthside of the home it had made desolate, safe from the avenging hand of the superstitious mother. She would not destroy it. Need we wonder at the superstition of the benighted heathen? To-day, America is a nation of serpent-worshippers. We look around us, and how many homes are there where the serpent is coiled, yet hardly cherished by those who have mourned the loved and the good, poisoned to death by its fangs! And at the same time we see a great and free people hesitating about crushing these serpents! The darker rites and fearful religion of the poor Pagan, can share our sympathies."—T. W. Brown.

An illiterate correspondent, who is given to sporting, wants to know when the "Anglo-Saxon race," so much talked about, is to come off.

The Comet of 1856.

The following interesting details respecting the comet which is expected to make its appearance about the year 1856 are given by M. RABINET, an eminent French astronomer, and member of the Academy of Sciences, in an article recently published. The Boston Traveller translates from the *Courier des Etats Unis*:

"This COMET is one of the grandest of which historians make mention. Its period of revolution is about three hundred years.—It was seen in the years 104, 392, 683, 975, 1264, and the last time in 1556. Astronomers agreed in predicting its return in 1848, but it failed to appear—*manque au rendez-vous*, according to the expression of M. Rabinet—and continues to shine still, unseen by us. Already the observatories begin to be alarmed for the fate of their beautiful wandering star. Sir John Herschel himself had put a crape upon his telescope, when a learned calculator of Middlebourg, M. Bomme, re-assured the astronomical world of the continued existence of the venerable and magnificent comet.

"Disquieted, as all other astronomers were, by the non-arrival of the comet at the expected time, M. Bomme, aided by the preparatory labors of Mr. Hind, with a patience truly Dutch, has revised all the calculations and estimated all the actions of all the planets upon the comet for three hundred years of revolution. The result of this patient labor gives the arrival of the comet in August, 1856, with an uncertainty of two years, more or less, so that, from 1856 to 1859, we may expect the great comet which was the cause of the abdication of the Emperor Charles V. in 1556.

"It is known that, partaking of the general superstition, which interpreted the appearance of a comet as the forerunner of some fatal event, Charles V. believed that this comet addressed its menaces particularly to him as holding the first rank among sovereigns. The great and once wise but now wearied and shattered monarch had been for some time the victim of cruel reverses.—There were threatening indications in the political if not in the physical horizon of a still greater tempest to come. He was left to cry in despair, 'Fortune abandons old men.' The appearance of the blazing star seemed to him an admonition from heaven that he must cease to be a sovereign if he would avoid a fatality from which one without authority might be spared. It is known that the Emperor survived his abdication but a little more than two years.

"Another comet, which passed near us in 1835, and which has appeared twenty-five times since the year 13 before the Christian era, has been associated by the superstitions with many important events which have occurred near the periods of its visitation.

"In 1066 William the Conqueror landed in England at the head of a numerous army about the time that the comet appeared which now bears the name of Halley's comet. The circumstance was regarded by the English as a prognostic of the victory of the Normans. It infused universal terror into the minds of the people, and contributed not a little towards the submission of the country after the battle of Hastings, as it had served to discourage the soldiers of Harold before the combat. The comet is represented upon the famous tapestry of Bayeux, executed by Queen Matilda, the wife of the Conqueror. The same comet, in 1456, threw terror among the Turks under the command of Mahomet II. and into the ranks of the Christians during the terrible battle of Belgrade, in which forty thousand Mussulmans perished. The comet is described by historians of the time as 'immense, terrible, of enormous length, carrying in its train a tail which covered two celestial signs, (60 degrees), and producing universal terror.' Judging from this portrait, comets have singularly degenerated in our day. It will be remembered, however, that in 1811 there appeared a comet of great brilliancy, which inspired some superstitious fears. Since that epoch science has noted nearly eighty comets, which, with few exceptions, were visible only by the aid of the telescope. Kepler, when asked how many comets he thought there were in the heavens, answered, 'as many as there are fish in the sea.'

THE QUEENS OF FRANCE.—The Dublin University Magazine, for March, has a long article entitled the "The French Crown Matrimonial," in which it gives a biographical sketch of all the Queens and Empresses of France, from the wives of Charlemagne to the widow of Louis Philippe. Out of the sixty-seven royal and imperial consorts, there are but thirteen on whose names there is no dark stain of sorrow or sin. Eleven were divorced, two died by the executioner, seven were very early widowed, three were cruelly traduced, three were exiles, thirteen were in different degrees of evil; the prisoners and the heart-broken make up the rest. About twenty were buried at St. Denis, who were denied the rest of the grave; their tombs were broken, their coffins opened, their remains exposed to the insults of a revolutionized populace, and then flung into a trench and covered with quick lime. Does history show any parallel to this list of Queens and Empresses in any civilized country.

We occasionally receive notice from Post-Masters that our papers are "refused," or ordered to be "discontinued," by our patrons while they are indebted for a year's subscription. To those who wish to stop their papers we publish the following law on the subject:

THE LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible till they have settled the bill and ordered the paper discontinued.

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5. The Courts have decided that refusing to take a paper from the office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

"If all the world were blind, what a melancholy sight it would be," said an Irish clergyman to his congregation.

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Will be published every Saturday morning, (commencing March 12th, 1853), on a sheet the size of the *Daily Dispatch*, neatly printed on new and beautiful minion and agate type. . . . It will contain the latest news by telegraph and mails; local news of our city and county; news of the neighborhood—comprising Western Pennsylvania and Virginia, and Eastern Ohio, news from a distance; carefully prepared market reports; original and selected poetry, tales, anecdotes, &c., and everything necessary to make an agreeable and entertaining independent newspaper—and will be mailed to subscribers invariably in advance—the name being struck from our books on the expiration of the period paid for. . . . In order however to make it a PENNY WEEKLY occupying the same position in the country which the daily does in the cities, we will send it to clubs at the following rates:

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Dickens's Household Words, AND UNITED STATES WEEKLY REGISTER.

NEW ARRANGEMENT.—The publication of this periodical will hereafter be carried on by the undersigned, who have become the sole proprietors of the work. With the present volume commenced a new series of the work under the title of "Dickens's Household Words, and United States Weekly Register." The original work has attained such an unprecedented popularity both in England and this country, as to render any commendation of it in this place superfluous. For variety and richness of information, vivacity of style, and genial tone of feeling, it has no rival in English prose literature. It may justly be called the greatest intellectual labor-saving machine of the age. One has only to peruse its pleasant pages to become master of an amount of knowledge which it has required no small degree of research and energy to accumulate in this condensed but fascinating form. Nor is it less valuable in point of pecuniary saving.—The price of this work for one year will give more mental entertainment and instruction to the family circle than ten times the sum spent for the common run of books. The work will continue to be issued in a stylish great typographical neatness, forming two volumes a year, worthy of a distinguished place on the shelves of the library or the drawing room table.

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We have added to the regular London edition a weekly synopsis of news, under the title of "THE UNITED STATES WEEKLY REGISTER," which portion of the work contains a record of important statistics, as well as of other passing events of general interest in the United States.

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